HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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N. P. ROGERS, Editor.

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ANTI-SLAVERY.

Second Annual Meeting of the Merrimack County Anti-Slavery Society.

The Convention assembled at the Congregational Meeting House in Pembroke, on Tuesday the 14th inst. at 10 o'clock A. M.

The President being absent the meeting was called to order by the Vice President, Dea. J. B. CHANDLER, of Concord. In the absence of the Secretary, W. W. ESTABROOK was chosen Secretary pro tem.

The Throne of Grace was addressed by Rev. Mr. Hatch. Mr. Chandler then read the 12th chapter of Numbers.

It was moved by Mr. Chamberlain that a Business Committee consisting of five be chosen, which were as follows,—Amos Wood, Rev. W. H. Hatch, Moses Chamberlain, Dr. Alpheus Morrill, and Thomas Kimball, 3d.

On motion of Mr. Chase,

Resolved, That all persons present or who may attend this meeting, are cheerfully invited to take part in its deliberations.

The Business Committee introduced the following,—

Resolved, That our past success in the anti-slavery enterprise demands our warmest thanks to Almighty God, and warrants the most zealous efforts for the future.

Remarks at some length were made upon this resolution by Messrs. French, Chadwick, Chamberlain, Hatch, and Norris, when it was adopted.

On motion of S. S. Foster, proceeded to the choice of a committee of three to revise the Constitution as follows,—Messrs. Foster, Norris, and Chase.

On motion adjourned to 2 o'clock P. M.

Afternoon session.

Prayer by Rev. Mr. Norris,—reading by the President of the 2d chapter of Malachi.

On motion, *Voted*, That a committee of three be chosen to nominate a list of officers for the ensuing year.—The following were the committee,—A. Wood, A. Morrill, and M. Chamberlain.

The Business Committee reported the following, which after discussion by brothers S. S. Foster, M. Chamberlain, Chadwick, Hatch, J. A. Chamberlain, Norris, and D. Morrill, was adopted.

Resolved, That the present low state of religion in the churches demands our most careful examination and deep searching of heart to ascertain, if possible, if our apathy in the anti-slavery cause is not one of the causes why we do not enjoy more of the divine presence.

The committee on nominations reported the following list, which report was accepted, and the brethren therein named were elected officers of the Society for the ensuing year.

President, J. A. CHAMBERLAIN, Canterbury.
Vice President, J. B. CHANDLER, Concord.
Secretary, JOHN R. FRENCH, Concord.
Treasurer, MOSES CHAMBERLAIN, Concord.

Executive Committee,
Amos Wood, Concord.
Alpheus Morrill, Loudon.
Thomas Kimball, 3d, Pembroke.
David M. Foster, Canterbury.
Moody A. Pillsbury, Boscawen.

The business committee reported the following, which, after discussion by brothers Hatch, J. A. Chamberlain, Chase, Norris, M. Chamberlain and Chadwick, passed.

Resolved, That one grand reason why there is no more prosperity in the Church is, in consequence of her alliance with slavery.

The committee reported the following resolution,—discussed by brothers Foster, Norris, and Hatch, and adopted.

Resolved, That every slave-owner in this country, whatever may be his professions, is a man stealer in the scriptural sense of the term, and ought to be so regarded and treated.

Adjourned to half past six o'clock in the evening.

Evening session.

Prayer by brother S. S. Foster,—reading of the second chapter of Ezekiel.

Rev. W. H. Hatch of Concord, offered the following resolution, and for an hour occupied the attention of the convention and a respectable audience of the citizens of Pembroke, with a powerful strain of his characteristic and convincing eloquence in its support. He was followed by the Rev. Mr. Norris of Pembroke, and the resolution passed, a large majority of the congregation rising in its favor.

Whereas the Bible recognises the axiom that it is good to be *zealously* affected *always* in a *good thing*, and whereas the axiom is of universal application,—

Resolved, That the anti-slavery cause is a good cause, and therefore all the friends of the slave should *always* unitedly and zealously be engaged in its promotion.

On motion the convention adjourned until to-morrow morning at 10 o'clock.

Wednesday morning Jan. 15.

Prayer by deacon J. B. Chandler,—reading of the 2d chapter of Acts.

Dea. Chandler offered the following, which was adopted.

Resolved, That slavery is a creature of man and the devil combined, and that the weapons of our warfare with this diabolical and bloody institution are not carnal, but mighty through God to the pulling down of strong holds.

The business committee reported the following, which after thorough discussion by members of the convention, were adopted.

Resolved, That we regard with shame and deep indignation the conduct of the Rev. Mr. Holt of Portsmouth, in recently selling a woman into slavery.

Resolved, That the church of which Mr. Holt is Pastor, and the Association of which he is a member, tacitly sanction this bloody deed so long as no proceedings are had against him as in other cases of defection.

The committee reported the following resolution which, after a lengthy discussion was laid on the table for the afternoon session, whereupon the convention adjourned to 2 o'clock, P. M.

Resolved, That the abolition enterprise is the cause of God, and that those professed ministers of the gospel who treat it with opposition or indifference are recreant to their high trust as ambassadors of Christ—hypocritical in their professions of love to man, and are unworthy the confidence and support of a christian community.

Afternoon session.

Prayer by Dr. A. Morrill,—reading of the 58th chapter of Isaiah. The resolution laid on the table in the morning session was called up and adopted.

The committee reported the following resolutions which were adopted.

Resolved, That all those who support professed ministers of the gospel who refuse to wield their pulpit influence against the diabolical system of American slavery are guilty of supporting that system.

Resolved, That we view the apparent difference of opinion and feeling in our ranks not as an omen of ill,—but discovering a thirst for the truth, which has been a prominent characteristic of our enterprise.

Resolved, That the editor of the Herald of Freedom, for his christian fearlessness in rebuking the open enemy, and his faithful warning to beware of the treachery of false friends, merits the hearty approbation and support of the abolitionists of Merrimack County.

S. S. Foster introduced the following resolution which was adopted.

Whereas, various opinions are held by the ministers of this county on the subject of slavery, and whereas it is of vital importance to the interests of the anti-slavery cause that the views of every clergyman should be fully understood, therefore—

Resolved, That a committee of three be appointed to correspond with each of the ministers in the county for the purpose of ascertaining whether or not they are in favor of immediate and unconditional emancipation without expatriation.

The committee named was raised, consisting of brothers Stephen S. Foster, of Canterbury, John B. Chandler, of Concord, and S. Terry, of Boscawen.

On motion of E. G. Chase,

Voted, That the thanks of this Society be tendered to the proprietors for the use of their house, for its meetings.

That our thanks are tendered to the abolitionists of Pembroke for their hospitality.

That the proceedings of this meeting be signed by the President and Secretary, and forwarded to the editor of the Herald of Freedom, and all other papers in Concord for publication.

On motion, *Voted*, That this meeting now adjourn to meet at the South Meeting House in Concord, on the 12th day of February ensuing, at 10 o'clock, A. M.

The meeting was closed by singing Old Hundred.

JOHN A. CHAMBERLAIN, *President.*
JOHN R. FRENCH, *Secretary.*

COMMUNICATIONS.

For the Herald of Freedom.

Mr. Rogers, Sir,—It is said in Wayland's little book on moral science, on page 112 that "While however such is the law of Nature and Revelation; it is proper that we should declare what seems to be the duty of master and of slave, supposing this relation to have been established."

"1st. It is the duty of the master to recognize the rights of the slave, in all the blessings which God has given him, equally with himself. Hence, if the slave be able to take care of himself the master will immediately manumit him, or by allowing him such wages as are just, enable him in process of time, to liberate himself."

"Which of these two modes would be equitable, must be decide by consideration of the circumstances of each individual case."

"If the slave be not able to take care of himself then it will be the duty of the master to elevate his character, and improve his understanding, so that he shall become so. As soon as this is acomplished, the duty of the master is the same as in the preceding case."

"On the other hand the duty of the slave is submission and obedience in all cases, in which this obedience is not at variance with the commands of God."

Now this reasoning and philosophising of the Dr.'s together with the avaricious selfish disposition of slaveholders and men in general is the essence and quint-essence of all slaveholding. It affords grounds for the slaveite on which to plead an excuse for *enslaving* and *holding* his brother man in slavery, to gratify his avaricous and selfish disposition. It appears more like subtle school sophistry than sound moral sense;—and is calculated to lead men into the error and sin of slaveholding, and apologizing for it.

1. Because it gives a man a right to judge of his neighbor, whether or not he be able to take care of himself, and to proceed on his own private views to enslave or to hold a man in slavery without the least *evidence* that the slave can or cannot "take care of himself." As much right to judge of him who never was enslaved, as of him who was always a slave, and to proceed to *enslave* for the benefit of his neighbor, as well as to *hold* him in slavery.

2. Because it allows a man to violate the law of reciprocity, which law does not require a man to hold his neighbor in slavery for the sake of doing him good, or of improving his character and understanding that he may take care of himself: but requires him to manumit his slave, and if it be found that the slave, after making a trial of his ability is deficient, and "not able to support himself," *because he had been a slave* and "unaccustomed to care" and calculation, it requires the man who *was* master to *instruct* him, *elevate* his character, *improve* his understanding and thus qualify him to do so, as a *free man* and not as a *slave*.

3. Because it gives to a man the right to disobey the "first precept of the New Testament, (which if obeyed, slavery could not exist for a moment,") that he might benefit another. We are not to do evil that good may come.

4. The Dr.'s reasoning is unsound, because a thing cannot be morally right and morally wrong at the same time. And because it is selfevident that a "relation," "system," or "institution" which forbids people taking care of themselves without anothers' arbitrary control and dictation, and requires, as essential to its very existence that the slave should be *degraded*, dehumanized, disqualified to take care of and support himself cannot exist and at the same time allow the master to instruct his slave, "*elevate*" his "character" and "so *improve* his understanding" that he shall become able to take care of himself.

A man cannot learn to swim unless he goes into the water, no more can a man take care, or learn to take care of himself, unless he be allowed to *try* to do so.

No man would wish because he was disqualified to support himself, by being a *slave* that his slavery might continue that he might be prepared for freedom. *All* men would that their days of slavery might cease, that their characters might be *elevated* and their understandings *improved* as *free* men and not as *slaves*.

S. TERRY.

For the Herald of Freedom.

An answer to 'Julia,' see Herald, Dec. 21, 1839.

Brother Rogers,—Your answer to Julia is neither so full nor satisfactory as is desirable. Julia says, "I am not an abolitionist in toto." It would be very convenient in answering Julia, to know the crisis, how much conviction, how much light, how much benevolence, how much zeal and self-denial has been obtained, and is in practical operation. But says your correspondent, "if your cause be the cause of heaven," &c. Is it then still a doubt with Julia whether the cause of the down-trodden, oppressed, and suffering be the cause of the God of the oppressed? Yet we are told, "I can with my whole soul subscribe to the tenets advocated by your partisans." Julia, however, "needs enlightening on many points," and is in a fair way to obtain the wished for, needed information, by "loving to converse on the subject,—attending its public discussions." There is one point in particular where Julia labors. It seems that an "opinion is maintained by many, yea by most abolitionists, which" Julia cannot cordially receive and sanction."

This obnoxious "sentiment, which has been presented" in a fierce thunderbolt of words—in the 'still small voice' of mild and pleading eloquence—presented in the form of the gentle yet searching query, "can a person be a christian and not be an abolitionist?" and as it is now and then modified by an adjunctive word,—"can an enlightened christian fail of being an abolitionist?" Now we are an abolitionist, and we hope to be believed when we tell Julia that notwithstanding our abolitionism, and our acquaintance with the sentiments of abolitionists, both written and verbal, so far from knowing that it was "an opinion maintained by many, yea, by most abolitionists," we do not recollect of either reading or hearing this sentiment as here stated, endorsed by "many" and of course not by "most" abolitionists. We hope, however, that Julia (notwithstanding the profession of inquisitiveness) was not, like too many, thinking of slavery in the abstract. Julia may be assured, that though many, yea the most of abolitionists would decline pronouncing on the state of persons (whether ministers of the gospel, which is peace on earth, good will to men, and glory to God in the highest, or the professed followers of Him who came to preach deliverance to the captive, and the opening of the prison to them that are bound, who went about doing good) in the sight of God, yet whilst they may, nay ought to judge of the tree by its fruit, they know not how to exercise becoming charity towards either ministers or professed christians who are or ought to be enlightened, who are either the apologists of, or indifferent to a system which is a direct contrariety of every influence and principle of christianity, which is a concentration of every species of the most atrocious villany which ever distressed and disgraced the human family, and blackened the blackest pages of its blackest history of depravity and crime. Let Julia take the following as a specimen of the consistent, logical reasoning of what would, perhaps, be called the enlightened, popular ministry of this age and country on the subject of slavery and emancipation. It was in a meeting of ministers. One minister had proposed an exchange of misterial labors with another; the one an abolitionist, the other opposed to them. Said the one opposed to abolitionists, "I am as much opposed to slavery as any person. I pray for the slaves in secret, and in my family, and *sometimes* in *public*, and if I exchange with you, your people will hear me pray for the slaves;" said the abolitionist, "my people will be very glad to hear brother W. pray for the slaves." "But," said the other, "you must not expect me to identify myself with these people," (meaning of course the abolitionists.) We remarked, that we took our share of this, because we were one of "those people," but we enquired "what ails you with these people?" Why said he, "I dislike their course altogether." What, do you dislike every thing connected with abolitionism, both sentiment and practice? "Why no, it is their measures I dislike;" but even this appears to be by far too sweeping and indefinite, do you dislike all their measures, every thing they do and say? "Why no, it is their exaggerations;" but even this is still too vague and general. Do they exaggerate every thing? "No, it is their exaggerated accounts of the cruelty of the slaveholders punishing their slaves." But you have been at the south, sir, did you ever see them punish their slaves? "Yes, I have frequently seen them punishing slaves."—Here followed an account from his own lips of what he had witnesed of the cruel and inhuman inflictions of slaveholders upon their slaves upon various occasions, and in various manners. "But do you not exaggerate." "No." "Yet you say the *abolitionists exaggerate*, and that was the principal if not the only thing you disliked in their measures. Now we had thought that instead of having exaggerated, the *one half* had not, and *could not be told*." (Let Julia *mark, ponder*, and reconcile the answer of this *enlightened popular preacher*.) "No, nor the one hundredth part." Julia will perhaps say, "he must have been in jest, or that he must have been non-compos." Such, however, was not the fact; he appeared to be serious—to be in sober earnest. Such are pro slavery straits and consistency.

But Julia has found, or made a *poser* by an ingenious 'transposition' of certain words. Julia remembers that we have not endorsed the sentiment said to be held by "some, yea, by most abolitionists" neither can we promise to protect Julia from difficulty upon all occasions if this itch for "transposition" and then drawing logical deductions from such equivocal and uncertain premises be indulged in. Nevertheless we shall see what can be done for this once. "Can a person be an abolitionist and not be a christian?" Julia would have little, perhaps, no difficulty if the inquiry were; can a man be honest, and yet not be a christian? can a man be temperate? can a man be chaste, &c. and not be a christian? If the answer to these be justly and truly in the affirmative, Julia's question is also answered. Julia understands perfectly well, however, that in relation to "God who sees not as man seeth," the state of the heart, the motives or principles from which we act is every thing. Upon the whole we cannot but hope that Julia will not be much longer perplexed with what appears mere logical subtility, or casuistry; but will remember that it is not of others but of ourselves we must give account to God. Our time is short. Millions of our brethren and sisters, are crushed under the iron hoof of oppression. God is insulted, and defied, and is coming from his place to vindicate the cause of the oppressed, "the earth shall disclose her blood, and shall no more cover her slain." Let Julia solemnly inquire "Lord what wilt thou have me to do?" and hasten to "The help of the Lord, the help of the Lord against the mighty."

Bow, Jan. 10, 1840. H. A.

The Amistad Case.

From the New Haven Record, it appears that the trial of these poor Africans awakens a great deal of interest. The Record expresses the confident hope that it will result in their favor.

Messrs. Staples and Baldwin, and Theodore Sedgwick, Esq. appeared in behalf of the Africans; Wm. S. Hollabird, Esq. District Attorney, assisted by Charles A. Ingersoll, Esq. on the part of the United States sustaining the claim of Ruiz and Montez; Messrs Isham and Brainard, for Lieut. Gedney; Wm. P. Cleaveland, Esq. of New London, for the Spanish owners of goods on board, other than Ruiz and Montez;—and Gov. Ellsworth, in behalf of Captain Green, who claims salvage only on the *dead* property.

Testimony was then taken to prove that they were native Africans. Among the witnesses, Prof. Gibbs was admitted to give his testimony and opinion as to their language, which in truth must have been powerful and conclusive. It is proved, moreover, that the report that Cinquez was a slaveholder, was false. The Record thus describes Cinguez, when called to the stand as a witness:

Cinquez was next brought upon the stand. The Judge examined him as to his understanding of the nature of an oath; and being sworn, he gave his testimony through Covey, who had been sworn as an interpreter. It was listened to with great interest by the crowded assemblage present. His fine, athletic form, his self-possessed and independent air, and his perfect propriety of behavior, his ready and intelligent answers, and his animated language, his open countenance expressing every shade of emotion, and his graceful and expressive gestures, could not but gain him favor in the eyes of the spectators. When asked by Gen. Isham, in reference to the stripes and beating which he said they suffered on board the Amistad, whether it was not done in sport—the significant expression of countenance which was all the answer he gave, was most comically expressive. When asked what Ruiz first said to him when he saw him, he immediately handled Covey over every part of his body, as slave-dealers do, and repeated, as the words of Ruiz, "Fine! Fine!" adding, that Ruiz then said he would take him. He gave a particular history of himself from the time he was stolen in Africa to his arrival here, much as we have already published. He said the man who brought him from Africa was present when Ruiz bought him. He was examined minutely as to what took place on Long Island. Describing their condition on the passage from Africa, he pointed under the table to show the space between deck, and sat on the floor of the court-room, with his wrists together and his knees drawn up to his breast. After the examination of Cinquez was finished, Grabaung, another of the Africans, was examined; and after him, Fuli.

The arguments of the counsel commenced on Friday. Mr. Brainard opened on behalf of Lieut. Gedney and his claim for salvage.

He was followed by Messrs. Sedgwick and Baldwin, who occupied the rest of the day.

On Saturday, Mr. Staples continued for the Africans, and was followed by Mr. Isham for the salvors.

The Decision.

From the New York Sun.

THE AMISTAD TRIAL—TERMINATION.—By the following letter our readers will be advised of the result of the novel and exciting case of the Amistad, which has attracted a great deal of interest throughout the country, and also beyond the Atlantic. The decision of the court, as contained in the printed sheet spoken of by Mr. Tappan, is very long, occupying nearly as much space as the last President's message. It covers the whole case, in all its bearings, and explains at length all the legal grounds upon which the several points in the decision were determined by the court. To find space for such a document in our columns, is utterly out of the question; and indeed, were it not, very few would find inclination or time to peruse it. We doubt not the decision of the court will be perfectly satisfactory to all, as well on the score of justice, as of humanity.

To the Editors of the Sun:

GENTLEMEN—Having just returned from New Haven, where, on behalf of the committee acting for the captured Africans, I have been attending the District Court. I enclose you an Extra of the New Haven Palladium containing the opinion of the Judge, of which the following is an abstract. The opinion is not very accurately printed, owing to its being done in haste, and in the night.

On Monday the Judge read an elaborate opinion in which he decided,

1. That the District Court for Connecticut has jurisdiction, the schooner having been taken possesion of, in a legal sense, on the "high seas."

2. That the libel of Thomas R. Gedney and others, is properly filed in the District Court of Connecticut.

3. That the seizors are entitled to salvage, and an appraisement will be ordered, and one third of that amount and cost will be decreed just and reasonable.

4. That Green and Fordham, of Sag Harbor, who claim to have taken original possession of the vessel and cargo, cannot sustain their claim, and therefore their libels be dismissed.

5. That Ruiz and Montez, through the Spanish minister, have established no title to the Africans, as they are undoubtedly Bozal negroes, or negroes recently imported from Africa, in violation of the laws of Spain.

6. That the demand of restriction, to have the question tried in Cuba, made by the Spanish minister, cannot be complied with, as by their own laws it is certain they cannot enslave these Africans, and therefore cannot properly demand them for trial.

7. That Antoine, being a creole, and legally a slave, and expressing a strong wish to be returned to Havana, a restoration will be decreed under the treaty of 1795.

8. That these Africans be delivered to the President of the United States, under the second section of the act of March 3d, 1816, and the first section of the law of 1818, still in force, to be transported to Africa, there to be delivered to the agents, appointed to receive and conduct them home.

The court stands adjourned to meet at Hartford on the 23d inst., and meantime, the decree will not be entered, to give opportunity to the parties to appeal if they think fit.

Respectfully, yours, &c.
LEWIS TAPPAN.

HERALD OF FREEDOM.

CONCORD: JANUARY 25, 1840.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity--namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.--CONSTITUTION OF VIRGINIA.

The Convention

Has been holden. We give our readers a faint and inadequate idea of its character. We regret there was not a reporter present to preserve in the order in which it occurred and exactly as it occurred, the whole of its extraordinary, though not at all uncommon, procedure.

A goodly number attended and some considerable number of these rare spirits, who are enabled to maintain their anti-slavery integrity and independence amid the *trials* and *temptations* of their profession, anti-slavery clergymen. A goodly number of these were in attendance, who had maintained their original "organization" and abolitionism.—They are entitled to the peculiar gratitude of the slave and of his lay friends.

The Rev. Messrs. Prentiss and Young who signed the call for the convention, did not obey it themselves—for neither of them was present—and the remaining *summoner*, Rev. Mr. Lancaster, though present in the body, was absent in the spirit, if we may judge from his actions—for he did not say a word in our hearing during the entire meetings. Why did they issue this call and treat it thus? What was the purpose of this Convention and of its movers, that they should thus abandon it. Brother Young we supposed was a colonization-abolitionist ("an aristocrat-democrat," as the politician said of himself) and we were not surprised to see his name to the call—nor to *not see him* at the convention. Mr. Prentiss we don't know, but having never heard of his conversion, we set him down as pro-slavery. Had he been an abolitionist we should *probably* have heard of it. Brother Lancaster wrote a tart letter to the Panoply—which did not encourage us however to expect any *vehement* abolitionism at his hands—an abolitionist would not write for the Panoply if he could help it—at least any thing the Panoply would print.

We publish the minutes of the proceedings. We will give next week the daring and characteristic movement of one of the clergymen--instigated by bolder minds than his own—in regard to the names of certain individuals, who *under the call* had given in their names as members of the convention. A committee of three clergymen was chosen to take the names of the members and report them to the convention. An individual of that committee had the *confidence* to take that roll, after it was drawn by the secretary of the convention from the minutes handed in by the members, and expunge the names of thirteen individuals with as little ceremony as if they had been thirteen "niggers" and then to inform the secretary that it was done by the committee.

We protested against the assumption, as a piece of daring insolence and contempt. Two of the committee promptly disclaimed all participation in it. We were deeply mortified that the convention did not rebuke the conduct of the member of the committee. But the *expunged* names were names of *women—nothing* but *women*. We did not know at the time who they were. We do not intrude ourselves as the champion of insulted woman. She is not dumb, or we would open our mouth for her.—They would stop her mouth—but we offer the free columns of the Herald to her *pen* and would respectfully say to all those whose names have thus been underscored with the slave's mark, that if they will tamely submit to it, it will be a sign to us of the humbling, discouraging and overawing influence of tyranny upon their spirits.

We will publish the disfigured and expunged convention roll next week. The share we endured personally in the insult, as a member of the convention, we endeavored to meet with unrestrained feelings on the spot. The individual direct objects of it will treat it for themselves, as they may see fit. We offer them our columns.

The convention passed some tremendously anti-slavery resolutions. We ask the South to look at the resolve *endorsing the entire abolition movement and exhorting christians to join themselves to its organizations!* The managers of the assembly intended no such endorsement. Their intent, so far as we could gather it, was to place, if possible, the clergy and churches of their denomination out of reach of the anti-slavery artillery on the one hand, and of the imputation and necessity of abolitionism on the other. They wanted to relieve them of the charge of pro-slavery, without their incurring the humiliation of becoming abolitionists. A fine peace offering this, of the anti-slavery cause to its incorrigible enemies for the sake of sect! But the sterling abolitionism of the Congregational and Presbyterian denominations was at the convention, and they were determined that decisive anti-slavery action should be had, if they could effect it—and they were successful.

We can say no more at this time of the convention, but will endeavor at a future time to mention some interesting particulars. After the adjournment, which was rather a sudden one, a small number of the effective, working abolitionists remained and held an unmitigated anti-slavery meeting. The indefatigable secretary has furnished us with the following minutes of the meeting. Messrs. Pillsbury and Storrs were peculiarly forcible and effective.—The effect of their speeches realized the most solemn and interesting days of the revival protracted meetings.

For the Herald of Freedom.

A number of the friends of the slave, from different parts of the State, assembled at the South Meeting House in Concord on the afternoon of Wednesday, Jan. 22d being called to order by N. P. ROGERS, Esq. of Concord, organized themselves into a meeting by a choice of ASA FREEMAN, Esq. of Dover, as Chairman, and J. R. FRENCH, of Concord, as Secretary. On motion,

Voted, That all persons present, without regard to age or sex, be invited to take seats in this meeting.

Voted, That a Committee of two be appointed to make out a Roll of the members in attendance. Stephen S. Foster, of Canterbury, and H. K. W. Clarke, of Gilmanton, were the Committee.

N. P. ROGERS, Esq., presented for the action of the meeting the following resolutions

Resolved, That enslaving man, or holding him in Slavery is SELF EVIDENTLY a Sin against God and a crime against Man.

Resolved, That a People guilty of Slaveholding have reason to fear the terrible judgments of God.

Resolved, That the American People, as a people, are guilty of slaveholding.

Resolved, That the professed christianity, which either practises slaveholding or apologizes for it, is a spurious christianity or deeply adulterated

Resolved, That much of the professed christianity of this country is guilty both of apologizing for slave holding and of practising it.

Resolved, That the missionary professions of those who heathenize their own brethren, rob them of their Liberty and shroud their eyes from the Light of the Bible, are palpably hypocritical, and merit neither the support nor countenance of the followers of Christ.

Resolved, That those, who profess to care for evangelizing the Heathen abroad, while they despise or neglect the benighted slave or the worse than heathen slaveholder of their own land, are guilty of criminal inconsistency, and have alarming cause to distrust the sincerity of their own professed love of Christ or of the prosperity of His Kingdom.

Resolved, That the Anti-Slavery enterprise is the Cause of God.

Resolved, That at the present stage of the Anti-Slavery Enterprize, those ministers professing to be the ministers of Christ, who do not fearlessly and boldly advocate the immediate and unconditional emancipation of the slaves of this country, are unworthy the countenance or support of the christian community.

The first six were severally taken up and discussed by Rev. Samuel M. Clark, of Greenland, S. Dana, of Concord, Benjamin Turner, of Andover, Mass., Rev. N. Bouton, of Concord, S. S. Foster, of Canterbury, N. P. Rogers, Esq. of Concord, J. B. Perkins, of Dartmouth College, Dea. J. B. Chandler, of Concord, and Hosea Sawyer, Esq. of Dover, whereupon they were adopted. On motion, adjourned to half past six o'clock.

Evening Session.

Prayer by Rev. Mr. Conant, of Canaan. The resolutions presented by Mr. Rogers, in the afternoon, and not yet disposed of, were taken up. The seventh and eighth passed without discussion. Upon the ninth, as it stands amended on motion of Rev. Parker Pillsbury, was a lengthy and highly interesting discussion, in which Messrs. Rogers, Pillsbury, Perkins, Conant, of Canaan, Chandler, Foster, Wood, of Concord, Chamberlain, of Concord, and GEORGE STORRS, of New-York city, participated, when the resolution passed with but one dissenting vote.

Voted, That the Secretary present the Editors of the Herald of Freedom, Baptist Register, and Christian Panoply, with a copy of the doings of this meeting, with a request for their insertion in their respective papers.

On motion, adjourned without day.

ASA FREEMAN, *Chairman.*

JOHN R. FRENCH, *Secretary.*

PROCEEDINGS

Of the Convention of Congregational and Presbyterian Ministers and Churches.

Agreeably to the call of the Deerfield Association a convention of Congregational and Presbyterian ministers and church members assembled at the vestry of the South Church in Concord, Jan. 21, 1840.

The meeting was called to order by Rev. M. Curtis, of the Deerfield Association, who was chosen Moderator, and N. Bouton scribe, until the Convention should be fully organised.

Prayer was offered by the moderator.

Upon motion, John Folsom, N. P. Rogers, and Calvin Cutler were appointed a committee to nominate officers and propose rules for the convention.

Winthrop Fifield, John M. Putnam and John Le Bosquet were appointed a committee to make out a roll of members: which committee subsequently reported as follows:

Alstead—Edwin Wood.
Amoskeag—Cyrus W. Wallace.
Bristol—James W. Perkins, J. S. Eaton.
Bath—Moses Abbot.
Bow—Carlton Heath.
Boscawen—Thomas Coffin, Wm. Temple, Sam'l Chadwick, M. A. Kilburn, M. A. Pillsbury, J. Morrill, C. Morrill, B. T. Kimball.
Brentwood—Asa Robinson.
Bedford—Frederic Wallace.
Barrington—Samuel Nichols.
Concord—B. P. Stone, Nath'l Bouton, David Kimball, Amos Wood, John B. Chandler, Thomas Chadbourne, Hale E. Crosby, N. P. Rogers, Sam'l Shute, Asa P. Tenney, Sam'l Evans, Nath'l Abbott, W. W. Estabrook, Moses Chamberlain.
Canaan—Liba Conant.
Campton—T. P. Beach, Davis Baker, Walter W. Baker.
Cornish—Benjamin Cummings, Moses B. Harrington.
Chester—Benjamin Chase, John Folsom, Amos Chase, Benj. Sargent.
Chichester—Rufus A. Putnam, P. G. Chase, D. K. Foster, Cheney Reed, Stephanus Kelly, Hiram Staniels, Charles Staniels.
Canterbury—Wm. Chamberlain, Daniel W. Clough, D. M. Foster, William Patrick, Stephen S. Foster, Stephen Moore, Asa Foster, Morrill Shepherd, Adams Foster, David Morrill, jr. Enoch Emery, jr.
Dalton, Horace Wood.
Dunbarton—Daniel H. Parker, John Bunten, Samuel Kimball, D. Alexander, Thomas Hammond, E. R. Sarjent, Matthew McCurdy, John M. Putnam.
Dublin—Luke Richardson, James Tisdale.
Dover—Asa Freeman, Hosea Sawyer.
Epsom—H. Dickey, jr. Joseph W. Tarlton, Wm. Tarlton, John S. Cate, J. J. Moss, Winthrop Fifield, Samuel Weeks, Frederick Sandborn, James Sandborn, James W. Towle.
Francestown—Willard Everett.
Gilmanton—Nathan Howard, James Doldt, H. K. W. Clark, Elbridge Knight, Daniel Lancaster, Sewall B. Bailey, Stephen S. N. Greeley, Matthew Kingman, Wm. Gale, Jacob T. Howard, Henry Smith, John C. Page.
Greenland, Samuel W. Clark.
Goshen—Abel Manning.
Goffstown—Nathan Stearns, Elnathan Marden, Frederick Marden.
Hopkinton—Arthur Savage.
Hebron—Samuel Crosby.
Hillsborough—J. Lawton.
Lebanon—Dan Storrs.
Loudon—L. Batchelder, Sam'l Moore, Alpheus Morrill, John Brown, Levi Brown, Wm. L. Morse, Parker Pillsbury, Calvin White, Thomas Brown, Shadrick Cate, Cyrus Rowell, Rufus Rowell.
Marlborough—Moses G. Grosvenor.
Milford—Abner B. Warner, F. Crosby.
Meredith Village—Eli W. Taylor.
Nottingham—John LeBosquet.
Northfield—Enoch Corser.
Pembroke—Thomas Kimball, Asa Morrill, John B. Paine.
Pittsfield—John Potter, Samuel White, Edward Berry, Wm. Berry, jr. Samuel Perkins, Oliver L. Perkins, Jona. Curtis.
Sandbornton—Joseph Lane.
Sullivan—Joel Wright.
Sandwich—Giles Leach,
Windham—Theodore Dinsmore, Calvin Cutler.

The committee to nominate officers reported the following as officers for the Convention:

JONATHAN CURTIS, President.

MOODY A. PILLSBURY, SAMUEL W. CLARK, } *Vice Presidents.*

N. BOUTON, DAVIS BAKER, } *Scribes.*

who were accordingly appointed.

Rufus A Putnam, Stephen Foster, Calvin Cutler, Daniel Lancaster and Thomas Chadbourne were appointed a Committee to prepare business.

Voted, That all persons present be invited to sit and deliberate with this convention, as corresponding members.

The committee appointed to prepare business reported the following resolution: which was adopted:

Resolved, That the gospel of our blessed Lord teaches us that all men as free moral agents, are subjects of the Divine Government, and as such have a right to liberty and to the free use of their bodily and mental powers.

A communication from Rev. Joshua Dodge, and another from the Piscataqua Association, were read to the Convention, whereupon

Voted, That these communications and all others that may be read relative to the business of the convention, be referred to the scribes for publication, if they judge expedient.

The following resolution was introduced by Mr. Kingman: which after discussion was laid on the table for the present.

Resolved, That the churches and people that keep the word of God from a large portion of their fellow men whom they are holding in bondage, are committing a sin of great magnitude, and therefore deserve faithful christian rebuke.

Adjourned to meet in the South Church at half past one o'clock, P. M.

Met according to adjournment. Prayer was offered by Rev. Mr. Perkins.

The following resolution was introduced by N. P. Rogers, which after discussion was laid upon the table, until the report of the Business Committee should be made.

Resolved, That this Convention cordially approve of the American Anti-Slavery Society and of its kindred organizations; and that the direct and proper way of assuring our southern brethren that we are not in favor of slavery, is to unite with those organizations for its overthrow.

The Business Committee reported a series of resolutions, which after discussion and amendment were adopted in the following order during the successive sessions of the Convention.

1. *Resolved*, That a committee of five be appointed by this body, to prepare an address to the southern churches, urging them to let the oppressed go free. Said committee to report to this convention, at an adjourned meeting.

2. *Resolved*, That we regard American Slavery as a great evil and a great sin—a fearful curse both to the master and the slave.

3. *Resolved*, That it is the duty of slaveholding ministers and churches, immediately to repent of their sin and give liberty to their slaves;—notwithstanding the obstacles which exist; leaving the consequences with God, and trusting in him for protection and safety in the honest discharge of this duty.

4. *Resolved*, That as long as ministers and church members continue in the sin of slaveholding, we feel it our duty to withhold from them christian fellowship and communion.

5. *Resolved*, That we rejoice in the illustration and demonstration which God has given in the British West Indies of the practicability, utility and safety of immediate emancipation, thus showing that our southern brethren are without excuse, for persevering in the great sin of slave-holding.

6. *Resolved*, That as God has commanded us, saying 'thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy brother and not suffer sin upon him;' it is the imperious duty of all ministers and christians not guilty of slave holding; to use their utmost influence, in the spirit of Christ, to persuade all slaveholding ministers and churches, to an immediate abandonment of their sin.

7. *Resolved*, That a committee of five be appointed to prepare an address to the churches of our connexion in this State on the position which they ought to occupy in regard to slavery and their duties and responsibilities thence resulting and report at an adjourned meeting of this convention.

The resolution introduced by Mr. Kingman, was passed unanimously.

When it was moved that the roll of the members be presented, as made out by the committee appointed for that purpose,—the roll being read, it was

Moved, That in the making up the roll of members of this convention, the names of ministers and male members only, of Congregational and Presbyterian churches, be entered.

which motion was passed in the affirmative. Mr. S. S. Foster called for the yeas and nays on the question—40 yeas, 26 nays.

The resolution introduced by Mr. Rogers was amended and passed as follows:

Resolved, That this convention cordially approve of the American Anti-Slavery Society; and that we recommend to ministers and churches of our connexion to unite with that society, or some of its kindred organizations, as an important means of abolishing the system of slavery in our land.

The following persons were appointed the committee to address a Letter to the southern churches agreeably to the first resolution: Johathan Curtis, Nath'l Bouton, M. G. Grosvenor, John Folsom and George Kent.

The committee to address the churches of our connexion in this State, agreeably to the 7th resolution, were Henry Woods, John K. Young, Rufus A. Putnam, Asa Freeman and Davis Baker.

Voted, That the scribes be directed to publish the proceedings of this convention.

Voted, That the thanks of the convention be presented to the proprietors of the meeting house, for the use of it on this occasion.

Voted, That when this convention adjourn, it adjourn to meet at the North Meeting House in Concord, on the first Tuesday in June next at 10 o'clock, A. M.

The Minutes of the scribes having been read and approved, the convention adjourned.

N. BOUTON, DAVIS BAKER, } *Scribes.*

For the Herald of Freedom.

Mr. Editor,—The following resolves were passed by the Congregational church in Campton, on the 18th day of December, A. D. 1839.

1. *Resolved*, That the holding of one human being as property, by his fellow being, is in all cases a sin against God; and ought therefore, immediately to cease.

2. *Resolved*, That as immediate repentance of all sin is a duty enjoined in the Bible:—therefore repentance is the immediate duty of the master, and the performance of this duty by him, would involve the immediate emancipation of the slave.

3. *Resolved*. That it is the duty of all christians and churches, who are nominally free from slaveholding, to admonish their brethren who are guilty of this sin, so that they shall not bear sin for them.

4. *Resolved*, That those churches which are nominally free from this sin, are bound to withhold fellowship from those which are guilty of it, or who in any way tolerate it; and they cannot bid 'God speed" to those professed ministers of the Gospel who do not lift a warning voice against this prevailing sin of our land.

5. *Resolved*. That this church do adopt the anti-slavery concert, held on the last Monday of each month, as one of the concerts of the church to be observed as a season of prayer in behalf of the enslaved in our land and throughout the world.

Voted, That the foregoing resolves be signed by the moderator and scribe of the church, and sent to the Editors of the Christian Panoply and the Herald of Freedom for publication.

T. P. BEACH, Pastor,
DAVIS BAKER, Scribe.

When the church generally shall take the stand of the Campton church, slavery will disappear from the country—And if they don't take it soon probably *they will themselves disappear*. It cannot be a light thing for professed churches of Christ to sustain such an institution as Slavery. We ask the East Boscawen church to compare their "Rules" with the resolves of their brethren and sisters of Campton.—And we ask brother Tracy of that church to see if he himself come within the "God speed" of the Campton christians. And we commend this solemn admonition to the consideration of Mr. Burnham of Pembroke. He will do well to reflect upon the fact that an intelligent and comparatively faithful (for no church is worthy to be called faithful in these dreadful days) church of Christ has declared that they "cannot bid *him* God speed."—He must look for his encouragement to slaveholding and slavery-upholding churches or to the open profane slaveholder and the northern mob.

Birney said the slaveholder would relinquish his hold on the slave for nothing but the fear of hell. We say that the professed Christianity of this country, which remains pro-slavery will relinquish its hold on slavery for nothing but the same horrible fear,—and nothing will make them fear but the reprobation of churches and preachers of the gospel.

Mr. Rogers,—I had thought of passing over your remarks upon my last communication in the Herald without one word of comment. But as I find one *insinuation*, that I might be guilty of a "*pious fraud*" at our State anti-slavery meeting in June, in relation to the vote of invitation presented and passed, for abolitionists present to sit and deliberate with us; upon that I wish to say one word.

Mr. Fifield of Epsom states that he penned the resolution, which was in substance an invitation, "That all persons present who approve of our object be invited to sit and deliberate with us *according to former usage*; that he did not show it to me, but did to Mr. Root, who presented it, and it was passed just before I arrived at the meeting So much for the "*pious fraud*" with which you charge (no you were afraid to charge,) which you *insinuate* I perpetrated on that occasion.

J. CURTIS.

We ask our readers to recur to what we said in the notes Mr. Curtis here refers to—in order to see (if they care to) whether our *newly organized* brother is true in his charge.—He says we insinuated that he was guilty of "pious fraud," on that occasion. We think it will turn out on examination—(for we have not the *time* to make it by hunting up the paper) that the extent of our insinuation was to say that if brother Curtis knew of that resolve or was concerned in making it or a party to it, it was a *pia fraus* (pious fraud—that is, a piece of *deception* for a *pious* end.)—Brother C. denies that the resolution was shown him by Mr. Fifield—or rather avers that Mr. Fifield *says* he did not show it to him,—and he avers farther that Mr. Fifield says he penned it himself.

We don't doubt Mr. Fifield so told brother Curtis—and told him truly. We think the drawing of such a resolution, after solemnly agreeing, as it was agreed, and as Mr. F. undoubtedly *knew* was agreed, that the question whether women were admissible to the meeting or not, should not be raised, was worthy the *placid magnanimity*, which could suppress part of the convention roll at our this week's convention—which, as member of the committee, he was bound to return *truly* to the convention.

But did not brother Curtis *know* the character of that resolve, when it was offered? If he was in the chair, did he not know it was not only against the agreement, but contrary to order to entertain a resolve, which raised what he calls "an extraneous question"? We are sorry brother Root was shown the resolution.—We were aware that he knew of it. We reminded him of the character of it. We ought to have protested against it. If brother Curtis did not *perceive its character* he was innocent of its passage. If he did perceive it, was he not bound in honesty to oppose it and prevent the imposition.—Had we been on his side in that question, we would not have suffered it to be done, if our feeble protest could have prevented.

We have neither the disposition nor the occasion to charge brother Curtis.—His letters answer all purposes of *charge*, if we wanted any made.

But we are in haste to go to the evening anti-slavery meeting,—the time of which is already past.—ED.

For the Herald of Freedom.

Mr. Rogers,—In your paper of Dec. 28th, you published an article. which I drew at the formation of the Anti-Slavery society *in* West Boscawen, for the purpose of being appended to its constitution. It was handed to you, probably, by some one of its members. In drawing it. I had in view the duty of members of the church in joining such an association, while open in common to them and to those who make no pretensions to religion. You call it a "*popish clause*," a "*paltry restriction*," and speak of my undertaking "*to fetter*" the abolitionists of West Boscawen with it.

The article relates to the duty of members of the church, whose only rule of duty in regard to the church, is the word of God. Now if you can prove from the word of God, that he allows his people to join in a society with unconverted men, to purify the chucrh, your remarks concerning said article may be deemed justifiable. The burden of proof lies on you.

West Boscawen Jan. 11, 1840.

EDWARD BUXTON.

We don't know what our Rev. brother's *intentions* were, in drawing the article. It was the article itself, on which we commented, and that speaks for itself—and if it does not warrant our speaking of it as we did, let us be condemned for 'harsh language.'

About "purifying the church" by the action of "unconverted men" we would suggest to our Rev. brother the *possibility* of the *unconverted* state of those he calls the church, if they need *purifying*, to make them the friends of the emancipation of their enslaved brother. We are less and less able to identify the pro-slavery man and the christian—and we fear if this body our brother calls the *church* does not repent of its bitter and malignant hostility to the cause of bleeding humanity—it will be dispersed, in the providence of God, and be as lost among men, as the *lost tribes* and like water spilt upon the ground which cannot be gathered again. Our brother need not fear his *own conversion*, even *if wrought* by the action of *unconverted* men. The real christian is not afraid of truth or of its influences upon himself. He rather covets to hear the one and experience the other.

The "burden of proof" our brother speaks of is *no burden*. The duty of somebody's purifying a corrupt and slaveholding church lies on somebody among men—and if converted people won't perform it—unconverted men must—for if they did not speak against slavery and slaveholding and pro-slavery, the very "stones of the street" would have to do it and "would cry out." There is no *burden* of proof and no need of proof at all. The whole matter is too plain for proof. It is *self evident.*

For the Herald of Freedom.

Northfield Protracted Meeting.

Dear Brother Rogers,—Our meeting at Northfield commenced, agreeable to appointment, on Thursday afternoon under the most flattering auspices. On reaching the memorable spot where our lion-hearted pioneer, George Storrs, first felt the iron heel of northern pro-slavery on his indomitable neck, we found a respectable audience anxiously waiting our arrival. It needed but a glance to convince us that we were among men and women who knew the value of liberty and would never quail or falter in its defence. We saw in almost every countenance an air of earnestness and decision that betokened a harmonious and spirit-stiring meeting. Nor were our expectations disappointed. The *Conic Sections* of abolition, which have produced no small excitement in most places and proved so annoying to our pro-slavery clergy, were received here as self-evident truths. The sentiments of our resolutions were no sooner announced than understood. Indeed Northfield abolitionists had already seen the folly of that false sympathy by which we have been led to point our weapons above the heads of our real enemies and discharge them into the air; and were prepared to change their mode of attack. Our audience at the various sessions of the meeting, although small compared with the entire population of the place was yet large enough. It contained all the true friends of liberty in Northfield—the Lots on whom depends the salvation of their town and country. The selfish, heartless multitude,—the hireling priest, the popularity-seeking doctor, the time-serving politician, the recreant judge, the plodding penurious farmer and mechanic, the wine-bibber and cider-toper who make self the centre and circumference of their being, and who either never learnt, or soon forgot their alphabet save one solitary—I—are worse than useless appendages to our anti-slavery meetings. Like the baggage of an army they only encumber and impede our progress. As well might a general array his meat-barrels in battalians to charge the enemy, as we attempt to make anti-slavery soldiers of such materials. The only question now to be settled is how shall we dispose of them so as to be least incommoded by their presence while carrying forward our sublime and holy enterprise? Pray tell us how.

Profiting by experience, we took the precaution to call personally on the Rev. Mr. Corser previous to the meeting, and invited his aid and co-operation. *We endeavored to demean ourselves in a becoming manner while at his house and are happy to say were courteously treated.*

Brother C. professed to be an abolitionist, and to take an interest in our cause but said he was doing little or nothing himself except to pray for the overthrow of slavery.

We ascertained on inquiry that no notice of our meeting had been given from his pulpit.—When reminded of the necessity of action on the part of the friends of freedom, he objected to some of our measures—said slavery was guaranteed to the South in the Constitution &c. He might, perhaps, attend our meeting, but could not then say. He had understood we opposed the colonization society, and if so could not cooperate with us. In his opinion both societies ought to harmonize and not cross each others track. He was not only for liberating the slave but for sending him where he could be a man!! to benighted, heathen Africa we suppose, where the Pagan *priest* will consent to recognize and treat him as one of God's children, and a member of the human family. After a few minutes conversation on the treacherous and diabolical scheme of colonization, we left him to pursue his own way, a "blind leader of the blind," confirmed in our previous opinion that our cause has nothing to hope for and every thing to fear from such men, till they repent and become converted to the true anti-slavery faith.

The meeting was organized by the appointment of brother Hays, President, and Dr. Ladd, Secretary. We had no formal lecture but spent the entire meeting in discussing the following resolutions.

1. *Resolved*, That man's right to civil and religious liberty is derived from his Creator, and in no way dependent on human Constitutions or laws.

2. *Resolved*, That slaveholding under all circumstances is a violation of the order and harmony of Nature, a heinous sin against God and the foulest crime with which man is ever stained.

3. *Resolved*, That surrendering up the fugitive from southern slavery is a violation of the law of God.

4. *Resolved*, That slavery is a national sin; and that all those persons at the North who do not labor for its overthrow, are in fact and in heart *slaveholders*.

5. *Resolved*, That all persons, who support professed ministers of the gospel, who refuse to open their mouths for the dumb, and to wield their pulpit influence against the diabolical and bloody system of American slavery, are guilty of supporting that system.

In taking the sense of the meeting on these resolutions, it was presumed that every person would have an opinion and consequently all were requested to vote either for or against them. The largest number that voted against either of the resolutions, if we counted correctly, was five, three of whom, we regret to say, were WOMEN.

We were much indebted to brother Harding for his personal efforts in aid of the meeting.—He was one with us in spirit and in measures, and manifested no fear that we should sunder his church or drive away its minister. His rich fund of anecdotes and happy manner of presenting them, enlivened our discussions and added much to their interest. In the name of our perishing fellow countrymen, we bespeak his aid and assistance in other towns.

On Friday, application was made for the use of the Congregational meeting house, for the evening meeting. After consulting several of the proprietors the committee decided that the House could not be opened. They were opposed to slavery, they said, and had no objection personally to opening the House for free discussion, nor would the church object to it, but certain proprietors, who were not members of the church, (Justice Atkinson and Sheriff Tilton we presume) objected, and the committee felt bound to consult their wishes. We leave for others to decide whether the minister, the church, or "the devil holds the keys" of that house. The minister is anti-slavery, the church is anti-slavery, the people are anti-slavery, yet the meeting house cannot be opened for an anti-slavery meeting! We can't see but "the *devil*" must be the scape-goat.

Being unwilling to leave the place without a meeting at the village, especially as that was the place "where Satan's seat is," as we inferred from the great number of malignant hissing serpents that were congregated about the tavern and occasionally met us in the streets—their eyes flashing terrible vengeance asthoughgreatly annoyed by our presence, we went out in search of another room. The keys of the Academy and school house we had already understood was in the same hand that held the key of the Rev. Mr. Corser's meeting-house, so that our only hope of success was in tempting the avarice of the Inn-keeper a Mr. Ambrose, and thereby obtaining access to the large and commodious hall in his occupancy, but owned by Hon. *Sheriff* TILTON. But Mr. A.'s hatred of abolition proved an overmatch for his love of money. He did not *choose* to let the hall.—Mark! The meeting-house, the academy, and the dancing hall all closed against an anti-slavery meeting, and yet the minister, an abolitionist, the church anti-slavery, and the people all opposed to slavery. O, how the North hates slavery!

On Friday evening the meeting convened at the centre school-house. Resolution No. 4, the subject of discussion. The house was filled at an early hour with a mixed audience, several men and boys having come from the Village with the evident intention of preventing the dreadful evils of free discussion. They were held in check, however, by the strains of burning rebuke administered to the recreant, hypocritical North by the different speakers, until nearly the close of the evening when the Rev. Mr. Corser, who was then present for the first and last time, was speaking, when the meeting was interrupted by talking and shuffling of the feet in different parts of the house. The disturbance was soon checked in a measure but the meeting became disorderly and we were obliged to adjourn without taking a vote on the merits of the resolution, as was intended. Why the mob should interrupt brother Corser we could not understand,except it was done through mistake. He certainly made the best pro-slavery speech we ever heard,—Henry Clay's not excepted. The slaves he said "were not prepared for freedom—if emancipated they would cut their master's throats and would be worse off than in slavery. He would admit that the slaves had an inalienable right to liberty, but it was the duty of the masters to hold them in bondage under existing circumstances." He was for colonizing them in Africa, where they could rise and become Judges and Governors, &c. The meeting closed on Saturday.

Yours in the cause of Liberty,

S. S. FOSTER.

Canterbury, Jan. 13, 1840.

For the Herald of Freedom.

Mr. Editor, Sir, I am not about to offer a formal plea in favor of the prosecution against "Rev. E. Holt, pastor of the North parish in Portsmouth" on a "charge" preferred against him of "direct slave-holding" or of having been "engaged in the vilest of all traffics," but only to tender a few thoughts, expressive of an opinion—a judgment formed by reading, what I should consider a *special* plea offered in vindication of the character of Mr. H. from the charge above named.

First I thought it looked like the plea of one who, though he felt himself under the *necessity* of speaking in his defence, nevertheless believed the defendant guilty. We judge from the sum of the evidence gathered from the plea, that Mr. Holt formerly lived in a slave state. That he had a family there. That "a servant was as necessary to do his household work there as servants are for similar purposes here." That he could not, in that slave region "*hire* a *white* female domestic." That he was "under the *imperious* necessity to *submit* to some of the local usages and customs" of the place where he with his family lived, viz. the custom of contributing in a greater or less degree to the support of the "Patriarchal institution." That he was under the "necessity of having a female *slave* cook, in a *slave* state." We suppose for the reason, that a family cannot keep themselves *up* in the society of slaveholders, (and of course would lose their *influence* upon them to do them good,) if they should do their own cooking. That he bought "with money" such a *thing* as a colored female slave cook. That he felt guilty of the sin of slaveholding, and in order to "avoid" it or to depart from such iniquity, left the "slave state." That previous to leaving, or subsequently he sold the self-moving piece of household furniture instead of turning it out loose to roam about" where it should please, as he might have done had he been willing to sacrifice the price of the article, and brought it to a free state for the good purpose of freeing a slave, and insomuch done works meet for repentance.

But we do not believe him guilty of slaveholding, and trading for the purposes of speculation, or to enrich himself by the "vile traffic." But we are strengthened in the belief that Mr. Holt did buy a woman and *sell* her; from the circumstance that Mr. Claggett does not positively deny the fact. So easy a matter as that to ascertain the facts in the case, before attempting a defence and then to deny positively that Mr. Holt ever did own a slave, would have been duly attended to by Mr. C. if he believed that so is the fact.

No one we think is disposed to believe that Mr. H. used his slave "unkindly" cruel or to reproach him on that account. We would not reproach him for what he did not do. It is reproaching enough to any man, the fact that he is, or has been guilty of slave holding or trading in the smallest degree. Now, we believe that the Rev. Mr. H. bears a character, as amiable and christian as any minister of the gospel of Christ does, who ever bought or sold a woman, and who does not fellowship abolitionists, or abolition, enough to *emancipate* his own slave.

But we proceeed to remark upon some of the assertions made by Mr. C. He says *thousands* in this state, are abolitionists, who are not members of a society. *All* are abolitionists who ardently desire the total abolition of slavery in our Union." We deny that *all* are "technical" abolitionists that is,"modern"—"immediate"—consistent abolitionists;—abolitionists in contradistinction to slaveholders, pro-slavery apologists, gradualists, colonizationists, *Anti-abolitionists* such as have no "zeal" or "fanaticism," offensive to pro-slavery. No *all* are not *real* abolitionists who "ardently desire the total abolition of slavery and are not members of a society unless they so "*ardently desire the immediate* abolition of slavery as to make them willing that the meeting house should be opened to Anti-slavery lecturers. *None* are abolitionists who are not willing to make some sacrifices for the advancement of the Anti-slavery cause. We know nothing about abolitionists who are not practically so. Three fourths or more of the people in the United States, ardently desire the total abolition of slavery, and could, and would, if they *ardently* desired it as *real* abolitionists, abolish it forthwith. The assertion takes too great a sweep. It takes in colonizationists, gradualists;—in fine all those who *ardently* desire the total abolition of slavery 200 or 2000 years hence, or next day after never; and those good folks, D. D.'s and others who would hold the slaves a while for their good. Would *prepare* them for freedom, before they would undo the wrong, or put away the "crying sin." Now all these declare that they as "*ardently* desire the *total* abolition of slavery as any body." Say they are as *much opposed* to slavery as any body. Still are opposed to abolitionists, "don't like their measures." Think they are doing more hurt than good. Say they put back emancipation from 20 to 200 or more years, various estimates. Some, so "*ardently*" desire the *total* abolition of slavery that they would not only not become members of an Anti-slavery society themselves, but stand opposed to the formation of such societies and would undermine and destroy those already formed, on the ground that the "organization of anti-slavery societies is not in accordance with the principles of the gospel," and yet they profess to be as ardently opposed to slavery as any body, and probably *claim* to be the only *orthodox* abolitionists in the state. We had a specimen of this kind at a meeting recently held in this place. The minister *descended* to meet the abolitionists in the valley just North of the meeting house, for the purpose of showing his views of the truest and best way of working the *total* abolition of slavery, and of exhibiting his "*ardent*" desire for it His opinion is that the work of abolishing slavery should be left wholly with the church, and the ministers. By the way, this minister never preaches against the sin of slave-holding or instructs *his* people into a knowledge of their duty in regard to the great sin. But he used to *pray* for the abolition of slavery. Of late, he only prays that all *oppression* might cease, this leaves him room to *think* that *all* slavery is not *oppression*. And we believe he is not misrepresented, when we say he has *expressed* an opinion that men may be held in slavery by another and the holder not commit sin, when his motive is to do them good or to render their condition so *blessed*, that they shall be better off than when not enslaved.

SIMEON TERRY.

Boscawen Jan. 1, 1840.

For the Herald of Freedom.

MOBOCRACY IN PEMBROKE!

UNDER THE INFLUENCE OF

REVEREND ABRAHAM BURNHAM, JOHN L. FOWLER, *ESQUIRE*, AND *COLONEL* ANDREW BUNTEN!

Mr. ROGERS: With the expectation of witnessing some interesting *devel*-opements of the withering influence of the Pro-Slavery ministry, I tarried at Pembroke after the close of the County Meeting last week, to attend the Protacted Meeting, which brothers Foster, and Perkins, commenced on the evening of Wednesday, and continued through the week. The meetings were of a highly interesting character, but as you will hear of them from another source I will merely state the general fact, brought out by these meetings, that the worthy trio whose names head this article, are the grand champions of Pro-Slavery in Pembroke.

On Friday evening, brother Foster having an appointment at the eastern part of the town, at the School House in the neighborhood known by the name of the Eighth Range, which he was unable to meet, at his request we went as his substitute, accompanied by our noble-souled brother Thomas Kimball, 3d. We met with a kind reception from friends in the neighborhood, and at the appointed hour of meeting we repaired to the School House, without the most distant thought of being honored with any thing in the shape of a Mob; but in this we were mistaken. On approaching the house we found within and around the building an assemblage of lewd fellows of the baser sort, and amid the wild discordance with which they seemed determined to make the night hideous, we soon recognized an old acquaintance in the oft-heard bray of *John L. Fowler*, ESQUIRE. We entered the house and soon discovered as the master spirits of the contemptible scene, John L. Fowler, *Esquire*, a New Rum Justice, Benjamin Fowler, John Cochran and Robert Cochran, all lovers of the "Striped Pig," and at this time most essentially under his influence. Here we remained for an half hour amid the vulgarity and profanity, the threats of tar and feathers, and the actual producing of wooden horses, and the murderous insinuations of semi-demons, drunk with rum and passion, when some excellent friends in the immediate neighborhood offered the use of their dwelling for the meeting, the quantity of snow piled into the house rendering it imprudent to remain, even if the tumult could be silenced. Under the protection of the presence of some of the most worthy men of Pembroke, and a body-guard of ever generous women, I passed harmlessly through the crowd to the place of meeting, where with a crowded room of intelligent and attentive auditors, I was permitted, without disturbance, to plead the cause of the perishing slave and the right of free discussion now struggling for its very existence upon the free swells of Pembroke. This disturbance, as is universally true, opened the hearts of the better part of community to the reception of truth, and I trust through this instrumentality something was done for the furtherance of our righteous enterprise.

Yours for Liberty,

JOHN R. FRENCH.

For the Herald of Freedom.

Mr. ROGERS,—While attending the anti-slavery convention of Wednesday evening, where MEN and WOMEN, with christian fearlessness were feeling for the very pillars of the great temple of Dagon,—and musing upon the timid and cowardly conduct, in plucking off here and there a straggling twig of the great moral Upas, of the "convention of the ministers and *male* members of Congregational and Presbyterian churches in New Hampshire," which had just closed its two days session, a story which I had somewhere heard was brought into mind.

It was somewhat after this manner. In one of the German districts of western Pennsylvania, there was a great "evil," in the shape of a large stone, obtruding itself in the very centre of the highway. Now this caused a great deal of trouble to the old Germans, for they were obliged to turn out of the road to get round it, and to strangers travelling in the night it was very dangerous. It had been considered from time immemorial, by all, as a great evil, but no one could tell how to get rid of it;—one and another had occasionelly got his sledge-hammer and knocked off a piece here and there, but no effectual plan had yet been devised for its entire removal, and it had come to be considered as a *necessary* evil, and some even did not know but that in some *peculiar* cases it might be a blessing—though all believed that in the *abstract* the having of a great rock in the middle of the road was an evil. One day a Yankee happening along that way, and learning of the rock, went to work for its removal,—borrowing a hoe of an old German that lived hard by, he commenced digging away the earth until he got a way cleared to the bottom of the stone, when with a long drill he commenced drilling into it. The last I heard of the Down-Easter he had got his hole drilled and was filling it with "Dupont's best," much to the alarm of a set of loafers that had been in the habit of lounging about and upon the "Old Stone," to sun themselves and talk politics, for fear of being blown sky-high when the Yankee should apply his match.

J. R. F.

The Grafton County Meeting.

Will the anti-slavery brethren, *any of them*—of the old pioneer county—be present at this annual meeting of their Society? Will the snow drifts overmatch their love of liberty! Have they been brought up in Mooschillock's neighborhood to be scared at a snow bank! Will the spirit of party deter them from gathering to the help of their brother in chains and of their country on the brink of destruction! Why, what a country they live in! It is *republican*. It is *christian* moreover, by profession. Yet it ENSLAVES A SIXTH OF ITS PEOPLE. Will the God of those enslaved people tolerate such a country! The impenitent Jefferson trembled for it near half a century ago, at thought of God's being *just*. What would the profound old man do now, were he here to behold its downhill progress since! Instead of *trembling*, he would shiver with despair. And *if* the hardened *infidel philosopher* saw cause of apprehension, so long ago, what will *christians* apprehend *now*, when the measure of the land may be well nigh filled up!

Abolitionists of Grafton County, we make no appeals to your fancy. We speak to your hearts and your consciences. You are miserably neglecting the anti-slavery cause. You are bowing down to your idols—your *sects* and your *parties*, your *interests* and your *convenience*. God will shatter your *sects* and demolish your *parties*. Your *riches* will take wing and go like the eagle toward heaven, and your convenience He will mar and perplex with His visiting providences, if you come not up to His help at this time of trial.

Remember that the slave (and his master) is to be delivered *only* by *force of a national, moral* reformation. Remember that your energetic and hardy State is powerful in the scale of national moral influence, for good or for evil. Remember too ☞ that Grafton County and Coos are the *hill country* of New Hampshire, and if there be any *head waters* of sentiment, feeling and character in the State, they lie among those hills! And this is the gathering of those fountains. We pray you in the slave's behalf stay not at your homes. The slave has no home. His God may teach you how to feel for him by desolating yours. The fire and the pestilence are His ministers. Bring them not into your dwellings, by hiding yourselves there, from your duty. "He that saveth his life shall lose it," and so of every favorite object *in* life. Don't hazard them by attempting to save them at the expense of our duty.

To every abolitionist in the County who cannot CONSCIENTIOUSLY stay away, we send our solemn appeal.

We mean, Providence permitting, to be at the Hillsborough Convention at Milford, next week.

HYMENEAL.

In Canaan, by Rev. Liba Conant, Mr. William Sherlock to Miss Cyrena Martin, both of Canaan.

OBITUARY.

Died, in Hartford, Conn. on the 9th instant, suddenly although after a protracted illness, Mr. Wm. J. Atkins, aged 45,—much lamented by his friends and acquaintances. Editors in Vermont and Ohio are requested, &c.

In this town on Saturday evening last, Mr. James Sanborn aged 53—a worthy and respected citizen.

REMITTANCES.

Isaac Emery jr, J C Ewins, H Merrill, B Farrar, Persis Eastman, Henry Archibald, M T Willard, John Ladd, A Quimby, M A Pillsbury, J Farley, Mary Clark, D M Foster, Tenney K Gage, T M Preble, David Hobart, Leonard Cheney, Moses Abbot, Simeon Terry, Frederic Wallace, Tho's Flint, Wm Tarlton, John Mills, Calvin Cutler, G R Gilbert, Alexander Wilson, Frederic Sanborn, Marlboro' A S Society, J Merrill, R W Moore, N C Cummings, Nathan Sawyer, Ebenezer Fisk, $1,50 each.—Davis Baker, 6,00—J F Eaton, 4,00—Carlton Heath, 3,25—Joshua Colburn, J Fisher, Wm B Paine, 3,00 each.—Cheney Reed, H S Wiswell, Asa Duren, 2,00 each.—Emily Alpin, C Coolidge, F S Adams, James Hooper jr, 1,00 each.—J F Chapman, 75 cents—D Flagg, John Brown, 50 cents each.

THE MONTHLY MEETING of the Concord Female A. S. Society will be holden on Wednesday next at two o'clock, P. M. at Mrs. Daniel Fletcher's.

☞ The ANTI-SLAVERY MONTHLY CONCERT of Prayer will be held at the Baptist Vestry, next Monday evening at half past six.

Notice.

The *Annual Meeting* of the GRAFTON COUNTY ANTI-SLAVERY SOCIETY, will be holden at Littleton, on Wednesday and Thursday, the 29th and 30th of the present month.

H. S. CURRIER, Secretary.

Canaan, January 7, 1840.

Hillsboro' County Meeting.

At a meeting of the Milford Anti-Slavery Society, December 30, 1839, the following resolutions were unanimously adopted.

Resolved, That in the opinion of this meeting it is expedient to call a Convention of the friends of human rights in Hillsborough County, to consider their duties as connected with Slavery in these United States.

Resolved, therefore, That the friends of human rights in Hillsborough County are earnestly invited to meet in Convention at Milford, January 28, 1840, to adopt such measures as shall be deemed expedient.

Resolved, That the State Agents be invited to attend this Convention, and all other persons friendly to its object.

The undersigned were appointed a Committee to forward these Resolutions to the Herald of Freedom, and to such newspapers in the County as they thought proper.

In obedience to the vote of the meeting they add a word to the friends of Human Rights in Hillsborough County.

We need not tell *you* that the subject of this Call is one of vast interest to this community—you are not of that number who believe that the North has nothing to do with Slavery. We trust that *your* eyes are unsealed, and that you do not learn your political or moral duties at Washington. We take it for granted that you think and act for yourselves, only in subordination to God. We hope your free spirits have broken party-shackles, and that your big hearts have taken in the cries and claims of perishing millions. We dare not believe, with all the evidence you have of the omnipresent might and malice of Slavery, that your tongues join in the cry of the 'serviles'—"let it alone." Oh, the whip has cracked too loudly among the Granite hills, not to have sent the blood to your fingers' ends! Will you kiss the hand that wields it, because it was nursed on Liberty's breast, in the green vale of your Souhegan?

We earnestly entreat then, in the name of murdered humanity, and in behalf of your own home-bred rights, that you will gather one and all to this assembly of freemen. Come from your snow-clad hill tops, where your wives sing their lullaby's over their free cradles—come from the noise of your water-wheels and the clatter of your looms, and let your voice be heard for freedom and for God.

We entreat especially the presence of the unbought and unsold *yeomanry*. Is *your* mind and heart represented at Washington? *You* are responsible for the slave shambles of the Capital! Shade of JOSHUA ATKINSON! come up from your sepulchre to startle the farmer in his sleep, with dreams of Freedom stabbed in her vitals at the bidding of the slaveocracy. It is for *you* to say, laborers of the North, whether you will put your heads on a Delilah's lap to be shorn of your strength.

May we not entreat the Ministry of Jesus Christ? As the sworn messengers of Jehovah—the watchmen of our Jerusalem—we pray you be not silent at such a time as this—"Cry aloud, spare not." Who count you on their side? The oppressors? or the oppressed? Let Slavery in the year of our Lord 1840, baptized in the name of the Father, and of the Son, and of the Holy Ghost, answer! Let this mother of abominations, that clings, almost unrebuked, to the horns of the altar for refuge, and exults in her communion with the saints, answer! Then let the priests weep between the porch and the altar, and cry, "O Lord how long?" Let them come to this assembly of freemen and christians, and so bear their testimony, that their skirts may be clear from blood?

Come then we pray you, fellow-men, one and all. Let not the inclemency of the season hinder you. *Think of the Slave*, with the *winter of despair* on his spirit. "Remember those in bonds as bound with them." Come with warm hearts and fervent faith, and the blessing of millions ready to perish shall be yours.

S. K. LIVERMORE,
ABNER B. WARNER.

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of

Theological, School, and Miscellaneous

BOOKS,

STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,

for the benefit of his creditors, at his old stand, ☞No. 1, Low's Brick Block,☜ and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,

Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.

All which are highly approved.

Concord, Jan. 23, 1840.

REMOVAL.

SETH EASTMAN,

WATCH-MAKER & JEWELLER,

WOULD respectfully inform his friends and customers and the public generally, that he has removed from his old store to the store formerly occupied by W. W. Estabrook, opposite the American House, (J. Gass, Concord,) more generally known as Big 8, where he has on hand and is receiving a large and splendid assortment of

Military Goods, Watches,

JEWELRY, FINE CUTLERY, PERFUMERY, and FANCY GOODS,

and a great variety of Warranted GOLD BEADS, SILVER TABLE AND TEA SPOONS, and an extensive assortment of

RICH FANCY ARTICLES

in his line. All of which will be sold lower, of the quality, than can be bought in any other store in this State.

All orders by stage or otherwise, thankfully received and punctually attended to, and every favor gratefully received.

☞ Watches, Clocks, &c. carefully repaired, and their performance warranted.

Persons wishing to purchase will find it to their advantage to call before purchasing elsewhere.

WARRANTED SILVER SPOONS, made to order wholesale and retail.

Concord, Jan. 6, 1840.

POETRY.

The Slave's Soliloquy.

[Selected from an old paper.]

Two hundred years beneath these chains I've laid,
Two hundred years across these plains have strayed,
Two hundred years the knotted scourge have felt,
Two hundred years at slavery's altar knelt,
Two hundred years have toiled beneath this sun,
Two hundred years—my painful task not done,
Two hundred years—ah me! the sad repute!
Two hundred years, been sold and deemed *a brute!*
Two hundred years I've drunk the bitter cup—
Two hundred years—Oh God! nor drunk it up.
Two hundred years have dreary circles run,
Since I a parent or a child have known;—
Two hundred years I've been forbid to claim
A brother's or a sister's sacred name,—
Two hundred years in Slavery's loathsome thrall,
Of parents robbed—of brothers, sisters, *all.*
Two hundred years, betraying heaven's high trust
Has man rebelled, and I have been accursed.

Why is it so, *All righteous Father?* Why
Me thus create to live? me thus to die?
To live in chains, to die, not being free—
To taste of life and not of liberty?
Create to hear, to taste, to feel, to see,
To live alas! and yet I cannot *be*—
I cannot be, for *being* is to use
Those sacred powers—to put them forth, and choose
Whate'er they will—whate'er they will to shun,
Deprived of this my being is undone—
Undone! nay more, but half the ruin this,
Robbed of myself, and robbed of every bliss.
Didst thou intend a being thus to make,
'Twixt man and brute, and then thy child forsake?
Didst thou intend thy child should ne'er be blest,
When heaven's fires are kindled in his breast?
Didst thou intend a spirit to bestow
And bind that spirit out to fiends below?
Such is my fate, and such the lot for me—
My being such, and such my destiny!

Oh! better far, than bide this stern decree,
Repose in death—to death's dominions flee,
To find a rest—a rest within the grave,
Oblivion seek and plunge beneath its wave.
It was not so, when in my youthful prime;
I roam'd unfetter'd in dear Afric's clime,
When heaven smiled, when freedom was my boast,
And free as air I dwelt on Gambia's coast.
It was not so, when once I played, a child,
In joyous sports, through Nubia's deserts wild;
Or when in years mature, I bravely plann'd
To hunt the lion on the burning sand;
It was not so when quietly I strayed
Beneath the cooling palm's or cocoa's shade—
Where Nilus drank the noontide's fiercer beam,
And noontide drank up Nilus' silver stream.
Then did the gale its spicy fragrance lend,
And hue with hue in magic beauty blend.
Then did the groves their richest burdens bear,
And then did I their golden treasures share,
But fled these scenes, and hope forlorn has fled,
Ah! many a weary day since then has sped;—
In bondage drear must I my life pursue!
Adieu! ye scenes—and Afric's shores adieu.
I live—I die;—I live to curse my birth—
To live is death! take back thy son, O earth.
Beneath thy soil I'll shun the tyrant's eye
Which on me madly glares—I beg to die.

Thus, with himself, the frenzied slave complain'd,
In all the bitterness of woes unfeigned;
Ears heard his groans—eyes saw his sorrows flow,
But hearts were callous to a *brother's* woe.
They left him there, "unpitied, unrelieved"—
No *white* man cared for him—no *white* man grieved.
But hark! the Thunderer's chariot wheels are heard—
Heaven's lightnings flame—heaven's wrath is stirred!
"*Thus far—no further;* Let the oppressed go free,
"Break every yoke; repent; bow ev'ry knee;—
"The day of vengeance hath arrived—prepare;
"The year of my redeemed is come—beware."
The tyrant's conscience lives—ears hear—eyes see;
The SLAVE comes forth a MAN—TH'OPPRESSED ARE FREE!

MISCELLANY.

From the Penn. Freeman.

Congress.

"Shall we say," said the eccentric Carlyle, "that representative-tyrants, ambitious, contemptious persons, from all corners of the country get gathered together in one place, with motion and counter-motion, with jargon and hubbub, to cancel each other like the fabulous cats of Kilkenny?" Verily, so it seems in respect to our Congress. In the House of Representatives, during the past week, Jenifer, of Maryland, in a violent and bullying tone, called the attention of the House to a personal remark of Bynum (a fire-eating duellist, whom Prentice, of the Louisville Journal, described as "the man with more *lead* than flesh in his body,") on the day previous, and avowed himself ready to do battle with any of Bynum's friends who might undertake the quarrel of one whom he regarded as beneath the notice of a gentleman. Bynum retorted; when Stanley, of N. Carolina, assailed him. Bynum offered to meet him at once in the Rotunda, and settle the matter! Stanly replied that he had, the last winter, publicly given Bynum to understand that he was ready to meet him at any time after the close of the session, that he had since heard nothing from him, and he now regarded him as a cowardly beggar for his life. Bynum, half suffocated with rage, muttered "puppy, puppy, puppy," when the Speaker succeeded in restoring order.

In the Senate on the 3d inst., a disgraceful personal altercation took place between those "fallen spirits," Clay and Calhoun.—Calhoun, in allusion to the tariff compromise, haughtily declared that he compelled the compromise—that "he had the *mastery* over him (Clay) on that occasion,"—and concluded his remarks by declaring that the Senator from Kentucky by his conduct had cancelled all claims which he might have had upon himself, (Calhoun,) the State of South Carolina, and *the whole South!*

Alas! for the Senator of Kentucky. One year ago he gave the lie, before the nation and the world, to all his former professions of a love of liberty, and gave in his adhesion to the curse of slavery, and John C. Calhoun took him by the hand and congratulated him, and visions of the white house and the presidential chair flittered before him.—Where is he now? Deserted—cast aside—his last hope of the Presidency gone—his best and truest friends in the North disgusted and alienated—the speech which was to secure the object of a life of anxiety, the very means of shutting him from it for ever—and last, and worst of all, mocked at and insulted by the champions of the South!—Truly, were we in the mood for it, it would be

——"Sport to see the engineer
Hoist with his own petard."

The reply of the Kentucky Senator was spirited and characteristic. "*He* my *master?*" he exclaimed, "Why I would not own him for *my slave!*" "As to cancelment of obligations, he was not one of those looking out to see what would enure to him in consequence of them; but he contented himself with having performed his duty to the best of his ability, and that was the highest reward that his ambition ever aimed at. His race was nearly run—run by the course of nature—run, if you please, by the course of political events; and he had nothing to ask for from South Carolina, the South at large, or the whole country—nothing."

And the echo from the arches of the Hall answered the disappointed orator,—"NOTHING!" And the voice of conscience must have whispered in reply to his mental enquiry, "What have I gained by my "compromise?"—NOTHING!

Religious Prospects of the South.

A few years ago it was fashionable with such opposers of Slavery as were connected with the religious press in the Free States, to insist that the whole subject of emancipation ought to be left to the Christians of the South. And the most extravagant encomiums were passed upon the piety, disinterestedness, utility and wisdom of the slave-holding disciples of him who was "in the form of a servant." On the contrary, the abolitionists have ever contended, that there was not religion enough in the slaveholding churches to keep themselves up, or to maintain a steady course of efforts at general improvement. And so the past has proved, for in nearly all the Southern States, there has been, during the last five years, an extensive abandonment of the country by the more thoughtful and conscientious inhabitants removing to the free states. For a long time we have been laboring to convince our religious associates that it is impossible to carry out the design of their Tract, Bible, Sabbath School, and Missionary Societies, through the southern countries, so long as slavery continues; and that hence the true policy of the friends of these institutions is, to do now what they will be forced to do at last, that is, unite all their energies, and hasten the abolition of slavery, and then go forward with their other plans. The following editorial article in the "Home Missionary" for the present month, tells how things are going. It is plain, that after years of efforts and millions of expense in reforming southern society on its present basis (slavery,) the whole will have to be done again *de novo*. God never constituted things so that stable and healthy society could exist with slavery for its corner stone.
—*Emancipator*

From the Home Missionary for November

Trials of Ministers in the South.

Various causes have combined to render the circumstances of ministers in some parts of the region south of the Ohio river, extremely trying. The progress of ecclesiastical divison, and the influence of slavery in retarding almost all attempts at moral improvement, have gradually influenced many excellent layman and pastors to emigrate to more favored sections of the country. Those who remain behind have thus a larger amount of work thrown upon their hands, and are compelled to witness the gradual and apparently certain extinction of churches which they are unable to feed with the bread of life. In one section, the scattered condition of the people, the low state of doctrinal knowledge, the long habit of having preaching only part of the time, and of depending mainly on the excitement of sacramental meetings for the life of piety, are circumstances which disqualify the churches for enduring a state of adversity. The dilapidations which have already occurred are truly mournful. Meanwhile, the energies of every form of wickedness seem to be augmented. Intemperance is added to ignorance, and infidelity to intemperance. The faith and strength of the holy principle of those who labor had need be great! The following brief extract is from a minister in such a place.

"Brother, through many difficulties and severe persecutions, I have, in my feeble manner, told the story of Calvary to sinners. But it seems to have little or no effect in this place. It will not do for any minister to live by sight *here;* he must live by *faith.* Many, alas! have gone back to the world to drink its polluted streams of sin. We have suspended some of our members for improper conduct. One of our session has been guilty of getting drunk, and of profane swearing; another one of the session has been engaging in the world and has quite forgotten his duty. Others have taken offence at the cross, and will not attend on the ordinances of religion. Few other members of the church act as though they felt for Zion. Both professors and non-professors seem to be swallowed up in the world, and to have forgotten religion and the Bible. Five groceries exist in this town, and they are doing much evil."

From the Evangelist

SUMMARY.

Mournful Intelligence!!

THE STEAMBOAT LEXINGTON BURNT!—*More than One Hundred Lives Lost!!*—The following from Bridgeport begins the sad story:—

"Our citizens were alarmed on Monday evening by the appearance of a great light at some distance west, on the Sound, which was generally believed to be a steamboat on fire. Nothing conclusive, however, was heard in regard to it till the arrival of our boat from New York, on Tuesday afternoon, which brought the melancholy intelligence that the light was occasioned by the conflagration of the steamboat Lexington, which was entirely destroyed, and that all on board, except three, perished. One of the survivors, Capt. Hilliard, of Norwich, in this State, whom we have seen and conversed with, came on here in the boat.

The Lexington left New York at 3 o'clock, P. M. for Stonington. About half past 7 o'clock, when off Eaton's neck, L. I., the wood works, casings, &c. about the flues, were discovered to be on fire. An alarm was immediately given, and all efforts to subdue the flames proving unavailing, the pilot headed the boat directly for Long Island shore. In about fifteen minutes it was found the tiller-ropes were burnt in two, and the boat consequently unmangeable. The engine, however, kept in operation, under a heavy head of steam. The three small boats were got out with all possible haste, but they swamped soon after they struck the water, in consequence of the speed at which the steamer was going towards the shore.

A life-boat, which was aboard, was also launched, but by some means was in a few minutes unfortunately lost. No relief, therefore, was obtained from either of the boats. When the Lexington had got within about two miles of the shore, her engine suddenly stopped. All hopes of escape to those on board, except by clinging to such articles of freight as would sustain them, were now cut off.

The freight of the Lexington consisted principally of cotton, on which some of the passengers tried to save themselves, but none succeeded except Capt. Hilliard and a fellow passenger, both of whom got astride of a single bale, on which they kept together till six o'clock in the morning when the strength of Capt. Hilliard's companion failed him, and he fell off and was drowned.

Capt. H. continued upon his bale of cotton till 11 o'clock A. M. on Tuesday, when he was taken off by a sloop which went out from Southport, having been thus exposed about 15 hours. Two others, clinging to a fragment of the boat, were also rescued by this sloop—one the engineer, the other the fireman of the unfortunate boat. The bodies of two others, one a colored woman, were likewise taken from a part of the wreck, on which they had perished from cold.

Several lists of names are given when our paper goes to press; but we copy that of the Sun:

The following are all the names of the many passengers who have perished by this dreadful calamity as far as we were able to gather them last evening.

Mrs. Russel Jarvis and two children, of this city; Robert Blake, Wrentham; Mr. Fowler, of this city; Stephen Waterbury, (firm of Mead & Waterbury) 25 Cedar st. Wm. A. Green, Providence, (firm of Allen & Green); S. Henry, Boston; Charles H. Phelps, Stonington; R. R. Dow, this city, (firm of Dow & Co.); W. Woolsey, wife and 7 children; Rev. Doct. Follen, formerly pastor of the Unitarian Church in Chamber st.; Thomas James, tailor Fulton st. N. Y. Mr. Western; John L. Winslow, Providence; John Winslow, N. Y., firm of D. L. & J. Winslow; Alice Winslow, widow of Henry A. Winslow, (whose corpse was on board) going to Boston to attend his funeral; Richard Pickett, of N. Y.; Capt. Carver and mate, formerly of Plymouth; Charles Bosworth, 37 Frankfort st. N. Y.;—— Craig, N. Y., (clerk with Maitland, Kennedy & Co. 13 Broad st.); Adolphus Harnden, Boston (attached to Harnden's Express); Hezekiah Lawrence, N. Y., firm of Kelly & Lawrence); Brown, East Boston, (sugar refiner); Hoyt, Boston, Conductor of Mail Train; Henry J. Finn, of the Boston Theatre; John Leech, Boston;——Brooks, Boston, comb manufacturer; Erastus Coleman, Boston (of the Pavillion); Thomas White, Boston, (firm of Sands & White); Franklin Dyer, Pittsburg, (Pa.) for Boston; John Corey, Roxbury, Mass; Mr. Blake, do; Charles Lee, P. M. Barre, Mass.; P. Van Cott, Providence; Mr. Martin and son, Manchester, Eng., on their way to Fall River, Mass., to visit a son of Mr. M; John Brown, colored person, 26 Varick st.; Wm. Nichols, and Joshua Johnson, both colored men, Providence.

We are rejoiced to learn that the report that Capt. Vanderbilt was among the sufferers is happily incorrect.

The following is a list of the officers and crew of the Lexington, the whole of whom, with the exception of the pilot, and a boat hand named Charles Smith, perished.

George Childs, Captain; Edward Thurber, Chief Mate; David Croly, 2d Mate;—— Hempstead, Chief Engineer; William Quimby, 2d do;—— Martin, Wheelman; Jesse Comstock, Clerk;—— Newman, Steward;—— Walker, Barkeeper; 1 Chambermaid; 1 Porter; Cox, Firemen; Shultz, 2 others; 6 Deck hands; Job Sands, head waiter; 7 others. Officers and Crew, 29—Passengers, 48. Total 77.

Capt. Hilliard is now in the city. The cause of the disaster appears to have been, *want of security against the heat of coal fire.* The boat had been condemned as unseaworthy; had taken fire on her last trip from Providence; and yet, was sent out again in the worst weather. Mrs. Jarvis was wife of Russell Jarvis, Esq. who is left desolate. Robert Blake, Esq. President of the Bank of Wrentham, was a most valuable citizen, and member of the church in Wrentham. His strong and cheerful faith, his deep Christian philanthropy, must have made his countenance shine with celestial radiance in the hour of peril. We have no doubt that many a fellow sufferer drank consolation from his words. Capt. Hilliard was saved, because his body was in the water, and only his head above. Two brothers, by the name of Winslow, were taking to Boston the corpse of their brother! They, with a sister also on board, here find a grave for the corpse and themselves. Only two, besides Capt. Hilliard, were saved, viz. Hempstead and Smith; one an engineer, the other a fireman.

United States and Texas.—The commissioners appointed to define the boundary line between these countries have arrived at the mouth of the Sabine. The boundary to be determined is that established by the Spanish treaty of 1819, afterwards confirmed by the Mexican treaty of 1832, the obligations of which were assumed by Texas. Conventions to run the line have been concluded at several different times between the United States and Mexico, which were never inforced because of the political troubles of Mexico. According to the United States authorities, the line commences at the mouth of the river Sabine, continuing along the western bank of that river till it reaches the point where the 32d degree of north latitude strikes the Sabine, thence due north till the line strikes the Red River; thence along the course of the river to the 100th degree of longitude west from London; thence north to the Arkansas river, along that river to its source in latitude 42 degrees, and along that parallel to the Pacific.

David Ruggles and the Darg Case.

The undersigned, a committee appointed at a public meeting held at Chatham street Chapel, Dec. 23d. 1839, to inquire into the case of David Ruggles in regard to the late criminal prosecution in the Darg case, have examined the facts in relation thereto; and have no hesitation in saying, that they are perfectly satisfied that the said David Ruggles has been unjustly implicated and wantonly persecuted. First, by imprisonment in a loathsome cell, notwithstanding the most unexceptionable bail had been offered, and subsequently, though liberated, he was subjected to heavy and unreasonable bail for fourteen months; during all which time he was prevented from attending to his business, by being compelled to remain within the limits of the jurisdiction of the court.

His recent discharge without the formalities of a trial, sufficiently exonerates him from the imputation of being concerned in the alledged felony—it may also exhibit the character of the foul conspiracy formed against his rights and property, but by no means repairs the injuries it has inflicted. Suffering through all this period a distressing complaint of the eyes, by which he is nearly deprived of vision. The scanty means he had accumulated, with a view to obtain medical assistance and relief—have been consumed in securing a subsistence.

His situation has been truly one of severe hardships, and such as present strong claims to the consideration and sympathy of the friends of humanity and equal rights.

Abolitionists who would embrace the opportunity to afford relief, are respectfully requested to forward their contributions to the address of the subscribers to be left at 143 Nassau st. N. Y.

ISAAC PEIRCE,
JOHN W. HILL,
PHINEHAS HUDSON.

Jan. 1st, 1840.

Eloquent Extract---Education.

We utterly repudiate, as unworthy, not of freemen only, but of men, the narrow notion that there is to be no education for the poor as such. Has God provided for the poor a coarser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden flood as cheerfully upon the poor man's cottage as upon the rich man's palace! Have not the cottager's children as keen a sense of all the freshness, verdure fragrance, melody and beauty of luxuriant nature, as the pale sons of kings? Or is it in the mind that God has stamped the imprint of a base birth, so that the poor man's child knows with an inborn certainly, that his lot is to crawl, not climb.

It is not so. God has not done it. Man cannot do it. Mind is immortal. It bears no mark of high or low—rich or poor It heeds no bound of time or place or rank or circumstances. It asks but freedom. It requires but light. It is heaven-born, and it aspires to heaven. Weakness does not enfeeble—poverty cannot repress it. Difficulties do but stimulate its vigor. And the poor tallow-chandler's son, that sits up all night to read the books which an apprentice lends him, lest the master's eye should miss it in the morning, shall bind the lightning with a hempen cord, and bring it harmless from the skies. The common school is common, not an inferior, not as the school for poor men's children, but as the light and air is common. It ought to be the best school; and in all good works the beginning is one half. Who does not know the value to the community of the plentiful supply of the pure element of water? And infinitely more than this is the common school, for it is the fountain at which the mind drinks, and it is refreshed and strengthened for its career of usefulness and glory.—*Bishop Doane.*

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS,
Dec. 21, 1839. 43 1y.

WOOD!

A FEW CORDS of good Hard Wood will be taken in exchange for the Herald of Freedom. Also, most kinds of country produce.

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FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to the most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st New York, or from the

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Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.
Dec. 21, 1839. 43 1y.

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DAVID P. LANE is just receiving a prime stock of GOODS which having been purchased since the recent fall thereon, will enable him to sell at ☞ *reduced prices;*—among which are

BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors, Blk and colored MERINOES, ALIPENES, Blk. Green & Olive *CAMBLETEENS, and CRAPE CAMBLETS,* for Ladies' Cloaks; White, Yellow and Red Twilled

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A Splendid assortment of FUR CAPS, by the dozen or single.

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Concord, Oct. 26.—tf

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HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducible* Hernia, and a *radical cure* may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately report himself whenever a reappearance of the Hernia, or too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other UTERO-ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to any individual case.

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